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THE

## NATIONAL GEOGRAPHIC MAGAZINE

## WEATHER MAKING, ASCIENT AND ROBERN

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## NATIONAL GEOGRAPHIC MAGAZINE

## WEATHER MAKING ANCIENT AND MODERN

#### 119

## MARK W. HARRINGTON

The respect of ancient and modern weather making is a very large one—too large to be in sted with a large personly. I shall the use it rather from the American standpoint and shall use coors in the total World simply for the purpose of illustration and for completeness.

The first depends on superstitions and religious methods; then rollows on this too decretation of these religious ideas into ack-fore resonance, which have a currence persistency in cyclical countries. I do those are psychia, thenceus to them is the shird to these, mainly American and out twelve practical with which some bistory and literature up connected.

## 4. Supringery toris axes Humanutis Merctons.

## ESTS MINIST AND STORYAGE

Many Indian tribes have attempted to produce rainy or dry weather accoming to requirements. Among these may be many formed the Mandan, the Machington the Moqui, the Nather,

<sup>&</sup>quot;These cases of weather anking among the North Amortona Indianas war relieved for mades Dr Faller Walks of the Wouther Harsen, who were let I through the interators as a latter in Washington.

Zuni, Chortaws, and others. For this purpose pipes were smoked toom on was burned prayers and incentations were offered, arrows our discharged toward the clouds charges were used, and various other methods were employed. Charges by tribes the processes complored, a facility to the Irequire.

Mrs E. A. Smith, in her "Myths of the Proqueix," says I

In a dry season, the leason being third was distinct a make house it was a resident to been what a scaled by the Indiana real to be to as an a larger to being take.

On cosmologic of this parties the people were notified by early forced by the distribution of weight forced by the people were not be in the barrier of period to get some fair. \*

As to the Muskingam, Horkewelder, in his "Account of the Indiana of Penosylvania" Photodelpria, 1810, page 2200, says.

There are one sets, according to be more weather, and to copact good inches by pretenting to being down soin when we have much to copact good inches to but I monters. In the sentence of 1795 a most improved at damphit improved to the Mitchingson sentency (Onio). An old most was applied to by the wrongs to being down rain, and, after a means as extendings, desidence that they should have montest. The sky had have close he monthly five weeks, and was equilly clear when the Indian trade this deferminant had about four o'clock to the afternoon the parison becomes extended and, a though any broader as wind, it became to rain, and continued to be so small the property became the montest of the supported to be so small the property.

Horsewolder adds that "Experience had doubtless taught the pugler to observe that certain serve in the sky and in the water were the foremomers of min.

Among the Natchez according to Father Charlevnix, Jugglers not only presended to care the sick, but also probased to procure min and seasons favorable for the fruits of the earth. Their incumations were often directed to the dispersion of charles and the expansion of evil spirits from the bodies of the afflicted.

In the third report of the Bureau of Ethnology it is stated by I. Owen I copy that "When the first thunder or heard in the spring of the year the Efk people [ moons the Omaha Indiana] call to their servants, the Bear people who proceed to the same of that of the Efk gens. When the Bear people arrive one of these opens the sacred bag and after removing the sacred pipe bands it to one of the Efk man, with some of the tabaset from the clk

I Yoyage in North America, Dublia, 1775, vol. 11, p. No.

<sup>\* 2</sup>d Ann. Roya Bureau of Ethnology for property (1887), D. 72.

bindsher. Before the pape is smoked it is held toward the sky, and the thrusder god as addressed. \* At the cone as som of this ceremony the minutalways coses and the Bear people return to their names. \*

the found that the Mandau hour rule-makers and also "rain stoppers," who were respected medicine then "From the astonial log facts of their hosting maker train in an extra-reliency dampht and for having stopped it mining when the rain was continuing to an inconvenient length." He adds

for this purpose, in a very dry time, the me lietter mun assembled in the medicane bonce, and sitting around a flor in the center, from they to Jay emodding and praying to the threat Spirit for sain, while a requisite tellindres of vicing rices within creed a make it raid. Each and the by Isaffed, takes his turn he mound to the top of the wigwers of course is the morning, with his bow and arrows in his hand and chief ou his arretalking to the donds and taking for mon, or moting and directeding the clouds with his last communities it to min. After several days of ansuncessful attempts force passed off or title way with a clear sertipore tipoley Dinta the test brougens to take his should on a day on what a black clothed will be sever morning up. When he was the rand actually falling he lets his arrow fly, and pointing mas: "There' my framile, you have seen my arrest gon. There is a hade in that should. We shall some harce rough to cough the When the course down he is a medicine man. The doctors give him a finet and a great reconvert and the theter's mitte-When the doctors compared white-mobility they bear full to exceed, has tony keep up the resembles much the rain begins to fall. Those uses here retire surcessible in marking it rain, in the presence of the whole village. never up brinks it a second lines. They a spot rating give off of young Printed to Comment

A similar account of the Manilan ceremony is given by Mr. John Frost, in his back "The Indians of North America" (New York, 1845, page 100). He says:

that they should have no green even. They shay or two the aky green a limit they should have no green even. They shay or two the aky green a limit they should have no green even. They shay or two the aky green a limit charge to the west. When the mostle me twen assembled bors they in great later to make it min. The tops of the way waters were seen or which I the mystery looks a fire was knowled, are not which sat the min values, borning accept specifies they sandone the modition pipe and they on the treat spirit to open the door of the continuous present.

a is Dessalta Secretory, " op all, 1884, p. 27

At and one of the rain open community of the mastery begge past stood on the top of it will a spear in the board, which he bearaileded about in a communicate and threaboutus manner. If this is up as though In ware almost to loars it at the townsors. The Inflord hand of the power of like medicine, handing up his man cheeling in the land and his spear to the other; but it was of not one much for come shown in the grace. For sentral alays the same extraorts residented until a subsequelor, while a hed dress of the skine of large, and such if the tot of the involvey today, with a bow on his hour broad a process of the back. He can be a long speech, for the sky was given by slark, and it required no great knowing of the weather to forestell man. He dood prevous to the sentrice and stanford prosper of the bearings, and about the ties could good worth, in bearing of the Citres Sparit, who combined the form from the partie of the say. A life arrow he netained until a was almost cotton that min was at Janel. Then, actualities up the sharp trops his how with all his might, to make a bold in the dark both over his beat. In cases shoul for the waters topour down at his hidding and to dresses him to the skin. He was brundishing his bow in one band and like medicine to the other, when the rate canno down in three or

his "Indian Sign Language" (Philadelphia, 1883, page 72);

The modicine man bases reparate budge, which force the cast. He facts and dargens to the sun, blowing his which. He is pointed in different colors, and he must have to make, and only after dark on he sat, and then only the later hard of the cettine-west tree. A picture of the sun is printed on his factors of the man tree major at any his hosts. The dates countries for four days and should the medicine man dense it is entered to cathe rate, and if it does not be not other existence of he workness is majored or taken. The is dependent as high prices at other.

Mr W. Nable of Induce territory may that "The Cheetian, during a series drought, will fasted a field to enough their mine-bur, who then goes into his water and remains there every day for two works in order to cause it to rain. He saids that "In we, weather, if they wish the rain to cease, they go to a rand bunk, put sains to a pain, and dry it over a are."

Among the Monne according to School call

There is a rimen each for calling down not. It consists of a small parametry of wind honory wrapped up to the mater fold of the brack of the mater. To preside the other desired it is necessary to take a possible to show a physical point of which residently the ground which personal the wind better cheep it and rist it post the ground which personal the right.

an Habory," siz, vol. 18, p. 208.

Captain J. G. Faurke in his "Smake Dance of the Morth" page 120 mays.

There are pointed on the end, and a specialisal design, or "proper," representing these were of clouds in red and their, from a bight depended between those back and white stripes, typical of sale, while from right and largered and base analog, coefficients of indicates. This was a proper to the god of clouds be seen a proving minor open the Magnituses.

The "Value was used in all proven for prospective great for each for paragraph and seed for passetion."

Among the Zuni according to Stevenson, accident stacks were supposed to influence min. These little sticks are found hidden length the rafters of nearly every bease in Zußi.

Passing a little firether from home we find to Acosta at History of the ladies, I some accounts of rain processing and writher making among the Peruvian untives. According to him a Perceion king in his lifetime caused a figure to be made where a be was represented which they called Haaugue, which signifies brother. They excried this image to the wars and in procession for rain or fair weather making sandey feasts and sacrifics to it. They also pursued other melhods. "In marine of importance they offered up a paces, banging the bread by the right topolog inruing his eyes to the sin, spenking certain words azerardioz to the quality of the sacrific they slew ; for if it were of color their words were addressed to the god of thunder and Hybronicz that they might want no water " (page 341). If they was sel water to procure rain they set a black sheep tind in the undilla of a plain, pouring much chica about it and giving it mething to estured framed page 376). This is practiced says Acosta, 15, 1-1589, at this day in many places in the morth of Christian.

#### THER WELTTER WARRAN

What provedes relates to rain making or stopping. A some wat similar series of facts devor among the American leafons oncerning other changes of the weather, but their energies in the dispersion seems to be expended chiefly in the control of the winds.

It appears that the Kansas gons of the Ozoska are Wind people and to them a especially entrusted the control of the

<sup>\* 31</sup> Ann. Rep. Language of Laurenberg, p. 5-1; Hawkert Society edition, vo. 0, pp. 512 and

wind. Mr.J. Own Dorsey says the Kanee (Kanee or Kaw) goes of the Omaha troop being Wind people, "Bup their blankets to the Chang tribs of Indian territory buy the members of the Wind great to interprese a ying. "O grandfuller, I wish goed weather. Cases not of your children to be be enter." Then the youngest son of a Kanee man, say one about four feet high behaven for the purpose, and printed with red paint. The youth rolls over mad over in the steem, resulting it for some distance all around him. Take is supposed to stop the binners.

The following account is from a book entitled. The Fourteen lower Income. Landon 1844, and relates to raising wind:

A present strip, with Indians on lossed, was bornload for several days mean the English cases. It was begined to suff upon the needs income to try the efficiency of the managed powers with the indiana description to make the wind. After the monal returning of a mission food, and various invocations to the spirit of the wind and second, in this way a malaried by the surether of many plugs of the second theorem into the second in a little that would because to their the scale were filled and the second were well at the port.

The Indians also force many assertions with thunder. Macoum Lucy Effect Keeler in a paper recently contributed to the "American Agriculturist" for Dicember, 1892, cays:

The Publishes and to have a conjuncy of men which chains. On each pave power and privilege of Benting the thorndor. Whenever a stress which they wished to avoid threatened, the transfer for term which take their looks and are we their mage from and a seri of which made of the wing same of a war cooks and three street, run ast and fire at the warm view, whenever yet me, which is not become their transfer forgetten a few transfer, which was an appropriate the part of a hill, where they brought all their ungre per three interpretation of a hill, where they brought all their ungre per three interpretation of a hill, where they brought all their ungre per three interpretations of the party dood in his some in the very not of abulance to be possible or a maintainted than her derived on a far light find with the possible of the same in the some in the very not of abulance to be possible qualitation at a manner.

In the Pawner Elero Stories and Folk-take, published by Groppe Ruel Gronnell, we find the following:

An set france fullum said. To north somes so somblyped at the tion of the first flumber, we never built evelopes. Down here [fullum berniory], now that this wereap has been given up, we have these."

<sup>&</sup>quot; sel han Bey Bureau of Ellinoi are p 31.

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The Indians is some cases have aleas of controlling tan weather more generally and Dachin, in his "Relation of the Yorkees, Discoveries and Death of Fall or James Marquetta," writing in 16.1-1 Ti, says

It more only remains for the no second of the calcinet. Then which there is confirmed account to I there is a mark in the filling account to I they return it particularly because they regard it as the calcinet of the same, and to fact, they present it is blin to souther when they wield to domin sails or rain or fair weather.

Even the control of fog has here attempted, as shown by the following quantation from Dorsey's ascount of the Turtle said gens of the Dumbally

In the time of a few the mon of the subgens over the ingree to a meno on the greated with its few to the small. On the hour, the, not has of the back and on each bey were placed work pieces of a real tree-height with some follows. This they trung ned would make the hog-looppear to a step.

But it is not only the pagent Indians who have irred their band at wentler-making. Their chrestoons of essentiants have also tried to control these operations of nature. In the tritisition times between pagentism and therefore side-light on this question, and two of these I will now give.

Mr Parkanan save that while the Jesuits labored with he Harons a severe drong heating upon the fields. The sorregers put forth their ulmost power and from the tops of the houses with measured "rain maker," sevens his reparation to the ingular trains ander, he will have a paration to their gree out that the resignor of the cross which stood heart their louise seared away the bird of thunder and caused him to dy another way. On this a chart area. The popular ise furned against the present and the objects which stood heart their louise seared press, and the objectives chose was combining to be cut down. The Jesuite wide "If the code ofer of the cross righters the bird of thunder, part it white." This was done, but the clouds still hept noof. The Jesuite followed to their advantage. "Your spirits council help you. Now ask the air of Him who that the world." Heavy ratio accurring soon

<sup>&</sup>quot; Hist. Coal of Louisiana, part is 1862, pp. Store

that has Rep. Rureau of Ethnology, p. 240.

after it is said that norm: Indiana belowed in the whole assize Great Spirit and presented themselves to the priests for boutism (Alice Elliot Keeler).

A somewhat similar story is told of Peru by Arosta. It appears that the Santa Urus Ladians because of the success of a renegacic address to making rain. This solver, seeing the native Judians " in a great extremity for water, and that to procure rain they used making superstitions coronamies according to their usual manner." said to their that if they would do as he said they should presently have rain, which they willingly effected to perform. "Then the ordier under event cross, which he placed on a high and eminortylene, communified them to worship it and to demand water, which they slid. A won-beind thing to see, there presently not such an abundance of said, as the follows took so great a vertical to the holy cross as they lied unto all their necessities, and obtained all they domained at they demanded, so as they broke cown their id-ladia.

The quotation from Acasta andbodes the attitude of the Indiens of module labitudes on this subject. This attitude, as is
well known to those familiar with the Latin-American countries,
to preserved managed among their descendance. Introduces
illustrations of it can be pieced up any day even as far north
as Arizona and New Mexico, and every travelle in Latin-America
has several at his disposal. As the quiet as one of them as I
present a dipping from the New York Technology to which my attention was called by Dr T. C. Memperinall. Se non-countries transite. The extract runs as follows:

In the department of Charafine there had been on this for nearly a year, and the people were brunget to men a pass that they were actionly dying of thirst, to say nothing of the lotal desiration of all crops and other agreembars in histories.

"Fit Probles Cubidice," of New Sup Salember, printen number of reselate us present maked by the principal abstract of ton towns and depositions. I Contains. They are no follows:

Considering that the Supreme Creator has not believed well in this province, as in the whole of het year only one shower of rain fell; I of in this supremer, not with standing all the provisions province and praises, it has not rainful at all, and consequently the evops of Castafias, on which depend the prosperity of the attoos department, are entirely remark it is decread.

"Article 1. If within the percentagory period of eight dress from the

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Arthur 2. If we brought their anticours, and ensure the distribute of selections of the distribute of selections and the selection of the distribute of selections are the selections.

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## 11. Forgers of Henry on

Appendix this injury carrieds regardless of portain result on we had the expression is used that we provided the and the above in the form of the earning to the frequent become a conserval to Albert year the ex regardon e degra i e cyal ritaritzate a galango e al kalownita agrice twitter and the relation of the transfer education recovers, to experience and Fifting of the Estimate of the entropies of the contract was a substitution of the contract with the form bus assume of their commands. The instance, so the coffine rolling pard on from the view and rightful to moon, " it may be your -Laste bring a fixerious not the men will fix it ". In popular empty. The particle responsible for the first time and the experience of the first first time. American is but its very grapped to an Apayon and Massach seeple her are such to be up are rain. Mass f. D. bergen. Tho Concerns quasi washes easily to found for race," and a sorre pergressing the late " Abort's that, to be seen " The Track to \$1 to be seen. The fall of the last ways even a or a motor in a polymorph separately point beside the a Dreton to see for Washing at the Planta Met & Sa at least, a week as other treel preserve new in the third we glob to energy of eguine be not distance growner Springer and I by Meries. The many Permanent Process of the Committee for the Section Section 1997. explicit file for the last times in region in the field with the first terms.

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<sup>-</sup> NAT ARROWS MADE NOW V 19-4.

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<sup>\*</sup> Forting Theorem Art a security of the

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